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**L'Europe (moins la France) au début du XXe Siècle. Par M. Fallex et A. Mairey.** Ch. Delagrave, Paris (1906).

An unpretentious octavo, of convenient size for consultation, illustrated by many characteristic landscapes and human types and with maps intercalated in the text, exhibiting the different parts of Europe under their physical, historical, commercial and industrial aspects. France is omitted, as stated in the title. To the reader who is not a native of that country, this appears regrettable, for a comparison of France with the other European countries and nations, from the standpoint of the authors, would be interesting. The book might, were it not for this omission, prove an excellent geography for secondary schools. It is an imitation of the German text-books, that are of such great value for educational purposes, and deserve to be imitated everywhere.

It is sufficient to state, that the book begins with northern Europe, after a good and ample general introduction. First come the British Isles, then the Scandinavian peninsula and Denmark, Russia, the Alpine region, Austria-Hungary, the German Empire, Holland, Belgium, the Iberian peninsula and Italy; the Balkan peninsula being at the end. The space allotted to each is fairly in proportion with its extent and importance and the treatment objective and generally fair. Spain alone might have been spared the terms in which the very short retrospect of its history, from the fifteenth century on, is dismissed. The term *rossée*, for instance, applied to the ultimate outcome of Spain's enormous political and geographical expansion, is altogether too trivial for the slow downfall of a mighty Empire, and would better fit France and the manner in which she lost her American colonies. Neither is "*berné*" fully in place. Geographers should not descend to the use of such terms. The book is a serious one and demands dignified language.

Inconsiderable errors are found, though but rarely, and it is not worth while to dwell upon them.

A. F. B.

**Geschichte von Japan. By O. Nachod.** Vol. I, Book I: Die Urzeit (bis 645 n. Chr.). Gotha, 1906. In: Allgemeine Staatengeschichte herausgegeben von Karl Lamprecht. 8vo. xxix and 426 pp.

This is the first attempt at a critical exposition of the history of Japan, based on all available sources made accessible through translations into European languages. The book is essentially of an analytical character, giving in lengthy foot-notes extracts from the works consulted, as well as the varying views of the different authors. It thus presents a most thorough and useful text and reference-book for the historical student, but is by no means easily digestible reading. The author's attitude towards his authorities and the opinions of Japanese scholars and foreign Japanologues is that of a cool, sober, objective criticism, and never in radical opposition to established doctrines; he seldom commits himself to any judgment of his own, and rather stands under the sway of his material than rises with a free mastery above it. To some this will appear a commendable feature, to others a weakness. Altogether, a more personal element, and greater vigour in the discussion of conflicting views, would have been more advantageous, inasmuch as it would have lent to the book a tinge of individuality. The book, although of the highest rank as regards philological and historical accuracy, and deserving the name "*wissenschaftlich*" to the fullest extent, thus is lacking in originality and in original and productive criticism. The author depends too much on what his authorities say to see his way clearly through the problems themselves, and to

investigate them for himself independent of his predecessors. This becomes quite evident in the second chapter, where he deals with the question regarding the origin of the Ainu and Japanese, and confounds the notion of "race" as a physical type with that of "people" as a culture community. I do not know that any serious anthropologist has ever accepted the unfounded theories of Bälz, which Nachod, strangely enough, characterizes as sharp-witted (p. 37). Whatever Bälz or other physical anthropologists claim to have ferreted out in regard to the modern occurrence of physical types among the Japanese, it can shed no light on the provenience and migrations of the Japanese as a people, or on the origin of their culture. The racial and cultural aspects of the problem are two fundamentally distinct subjects. Ancient Japan as a type of culture has nothing whatever to do with Siberian or Korean cultures, but points decidedly in the direction of southeastern Asia, among the multifarious tribes of which many of the prominent features of Japanese culture have existed in striking coincidences since ancient times. Nachod, in his work, has not exhausted all the archaeological material available, but has relied chiefly on Gowland, whose views will have to be modified to some extent. American readers will painfully miss the name of Romyn Hitchcock, one of the most deserving students of the archaeology of Japan, and a reference to Edw. S. Morse's beautiful Catalogue of Japanese Pottery. Contradictions of greatest consequence in his authorities are sometimes left unnoticed or uncommented on by the author. Thus, on p. 45 he quotes from Gowland:

that the discoveries of the bronze swords and the moulds for casting them, would seem to support the view that they were then in the last stages of their bronze age;

while on p. 145, note 4, the following citation from the same author occurs:

In my explorations and studies of the remains which occur in the ancient Japanese dolmens and chambered tumuli, I have always observed a marked scarcity of castings of bronze.

The fact is, that there is no justification whatever in speaking of a bronze age in Japan, in conformity to strict archaeological terminology, because the ancient Japanese lived in an iron period, during which material of raw bronze and worked bronze pieces, especially mirrors, were imported from the mainland. Space forbids entering into a discussion of this and many other details.

Nachod's criticism of the oldest Japanese "historical" works can be accepted without objection; but I do not agree with him in seeing actual events in the alleged conquest of the main island through Jimmu (pp. 68-69) and in Empress Jingō's expedition to Korea (p. 70)—accounts which are just as legendary and fabulous as the traditions regarding the age of the gods. He underrates far too much the value of the Chinese sources regarding Japan (p. 88), which are the oldest on record, and which, if correctly translated and interpreted, will doubtless yield results of great importance. There is no reason whatever for Nachod's taking umbrage, as he does (pp. 88, 142), at the statement in the Annals of the Later Han Dynasty, that all Japanese practised tattooing in that period, which can be but an ancient custom, considering its prevalence as a deep-seated ethnic trait, and also well attested by representations on ancient clay figures. It is to be regretted that he could not avail himself of Aston's new book on Shintō, of Revon's *Le shintoïsme*, and of the works of G. W. Knox, that he might have avoided some fundamental and widespread mistakes, like the belief in the existence of ancestral worship in ancient Shintō (pp. 105, 112). This common error is chiefly due to the dissertation of N. Hozumi's "Ancestor-Worship and Japanese Law" (Tokyo, 1901), in which this subject is treated with a most ingenious misrepresentation of facts and perversion of logic. Aston has now exploded this

view; and Knox, in his "The Development of Religion in Japan" (p. 27) asks justly:

How, indeed, could there be any ancestor worship when the family was only in the forming, and when family names were unknown?

Most interesting is the study of the ancient national character as inferred by him from historical passages (pp. 390 *et seq.*). Nachod arrives at the conclusion that the contradictory double tendency of the soul of the Japanese, still emphasized by modern observers, reveals itself in the early historical period—a medley of good-naturedness and hard-heartedness: on the one hand, inoffensive cheerfulness and exuberant enjoyment of life; on the other hand, solemn gravity and extreme disregard of one's own life and the lives of others, not seldom combined with malicious cruelty. The pages of Japanese history teem with most repulsive narrations of ruthless and barbarous acts on the part of emperors and nobles (see the long list on p. 236), and the chapter of imperial "crazes" is sadly enriched by the descendants of the sun-goddess. After all, it was only the mitigating influence of Buddhism and Confucianism which turned the Japanese of old from dull savages into a civilized social body. Knowledge of the history of Japan has spread but little among our public; and a study of its very oldest epoch under the guidance of a work of research like that of Nachod affords a better clue than anything else to a correct understanding of the Japanese people of the present time.

Of all previous books on the history of Japan, the present one has the great advantage of being thoroughly trustworthy in the facts which it submits, and of dealing intelligently and conscientiously with a most difficult portion of history, and one that presents an almost desperate task to any historian. At our universities it could be well employed as a text-book in the hands of students, the more so as quotations from English sources are kept throughout in the original. We look forward to the continuation of the work with great expectation.

B. L.

**China and Religion.** By Edward Harper Parker. New York: E. P. Dutton & Company, 1905. xxvii and 317 pp. 12 Plates.

The religious history of China presents a unique spectacle, in that all the great religions of the world have found a hospitable shelter within her domain, and even flourished there at one time or another. The teachings of Confucius and Laotse were nourished with indigenous beliefs, and may have even taken their starting-point from a common source. Then Buddhism came victoriously from India, and ever held a firm grasp over the minds of the masses. Persia contributed the doctrine of Zoroaster with the worship of fire; Manicheans and Nestorians introduced Christianity from Western Asia during the Middle Ages. Islam has won a great number of adherents, and Judaism made its appearance through a small immigrating colony of Indian Jews. Catholicism, Protestantism, and the Russian Orthodox Church were the last guests to take their seats in this international symposium. It is from this point of view—the historical aspect—that the various phases of religious life in China are expounded in a brief and thorough, matter-of-fact way in Mr. Parker's book, which is founded on his wide range of reading in Chinese literature, and on numerous critical papers formerly published by him in the course of many years. What we miss in the book is an exposition of Lamaism, which, ever since the days of the Mongol dynasty, has played a certain rôle in China, and was still upheld by the emperors of the reign-